

# The Temple Artisan

JUNE, 1913

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**Mysticism, Social Science and Ethics**

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# THE TEMPLE

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**P** RIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.



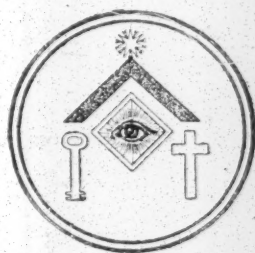
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Vol. XIV.

JUNE, 1913

No. 1

Behold, I give



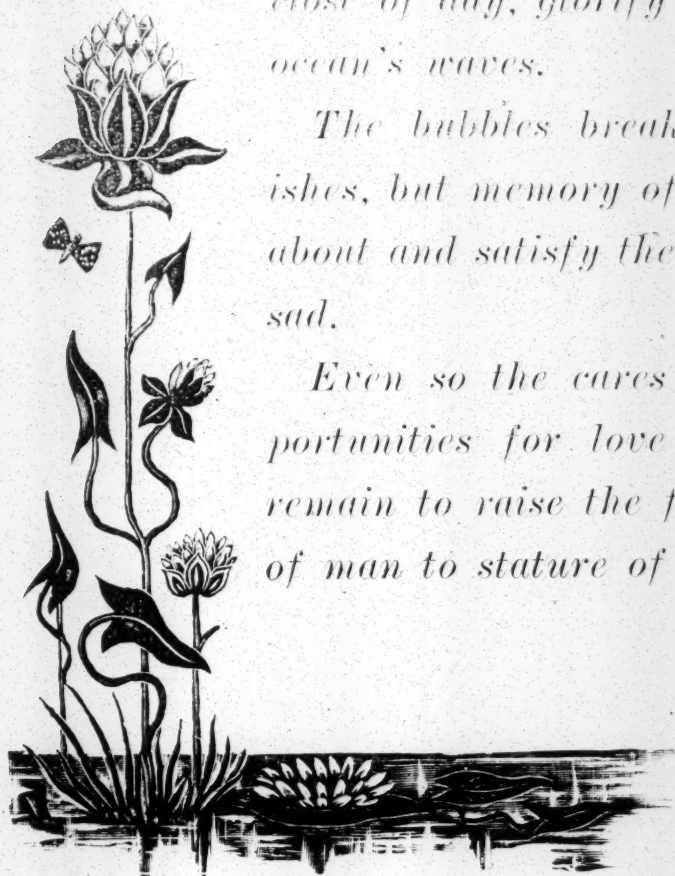
unto thee a key.

## THY GOLDEN OPPORTUNITY

*Cast the sunlight of the Self obliquely on the cares of daily life, and they will swiftly turn to golden opportunities, even as now doth Dagma's beams, at close of day, glorify the bubbles on the ocean's waves.*

*The bubbles break, their glory vanishes, but memory of their beauty cling about and satisfy the heart, when life is sad.*

*Even so the cares will pass, but opportunities for love and service pure remain to raise the frailest of the sons of man to stature of the Gods.*



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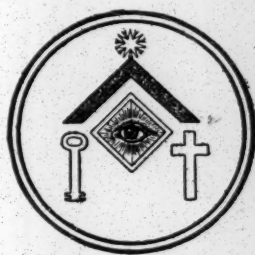
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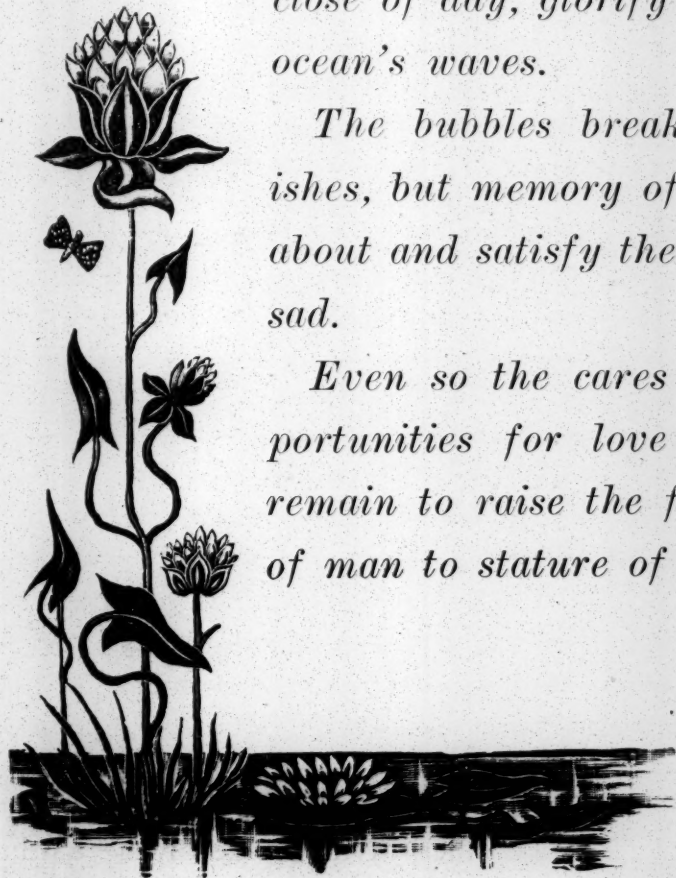
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## COSMIC PICTURES.

## TEMPLE TEACHINGS. OPEN SERIES, No. CXXXII.

Were your eyes opened to the astral records—the cosmic picture gallery—at all times, you would find but few among those records, wrought by the action of natural law, which would fill you with more regret, and even horror, than those which outline the final results—the finished product—of your acceptance of the cruel, false, or misleading tales which have been brought to your ears by some self-interested or evil minded slanderer, and the effects which have followed as a result of your acceptance of such, in the line of cruel, unjust action.

The poison which enters your magnetic sphere from the lips of such an one works so subtly and quietly that you are not aware of its presence, even when the act which it incites has been performed; and it does not enter your minds that you are passing on that poison to all whom you contact with every wave of magnetic force radiated from your bodies, even when no word escapes your lips.

The substance of that sphere is so receptive, sensitive, impressionable and interpenetrating that any sound directed by will disturbs its equilibrium and permits the force expelled by sound, whether it be good or evil, to enter and find emplacement. If that force be evil it quickens the area affected and creates a condition analogous to that created by the entrance of a poisonous thorn into the body; this condition reacts on the physical body if it be weak, and in all cases it reacts on the Mayavic body in a similar manner. If the force be good it does exactly the reverse,—it quiets some over active center and permits the entrance of a vital form of energy from a higher state of substance, which impels toward growth.

When you think over some of the outer results of the cruel misuse of the power expelled in words: the broken lives, the blasted characters, suicides, wars, murders and other crimes in evidence on the plane of gross matter, which may be observed in a single lifetime, and then think of the accumulated after effects of the same as they go on gathering force and volume in the passing centuries, and realize that no act of man is finished, whether it be good or evil, 'till the close of the age of manifestation he has entered upon, and know that every act is registered in the astral light, you can gain some idea of the value of the truths with which I opened this message.




However conscientious, no man ever repeated a tale exactly as he heard it. No man ever related the details of an event exactly as it occurred, for in every instance forgotten details are omitted, or shades of expression occur which convey extravagant or contrary ideas to those intended by the narrator, and all lead to false impressions in the mind of the listener, and therefore to doubly false impressions when again repeated.

When a selfish purpose is to be served, or an injury intended, there is no end to the possible evil results.

The first lesson impressed upon the mind of a personal chela of an Initiate is the necessity for cultivating habits of silence, and it is by no means alone for the purpose of securing better conditions for the development of the inner senses that this lesson is so strenuously inculcated. It is primarily for the purpose of learning to control not only his own speech, but that he should be able to limit the speech of others, by refusing to admit to his magnetic sphere the invidious forces let loose by sound and winged by evil thought, thereby discouraging unnecessary speech.

One who lives in the silence learns to love his fellow men, and to understand them so thoroughly that he will not willingly dwell upon the transitory effects of any mistakes they have made, for the reason that he knows the good of which they are capable is so much more potent than the evil that the latter may be easily counterbalanced under the right training. He knows that the forces of suspicion, harsh criticism and condemnation directed by himself, and absorbed by the sensitive magnetic sphere of another will accentuate the evil, and thus make the struggle between good and evil so much the more difficult for that other, and that he himself must suffer from the reaction of the same forces he has generated and sent forth. So, it is first of all a matter of self-protection that he should cultivate the habit of silence.

H—

### THEOGENESIS.

The following are the Master Hilarion's commentaries and interpretation of the 1st and 2nd Slokas of the First Stanza.

While Master Hilarion's Commentaries may differ in some respects from those of other commentators our readers may find that in most instances such differences are due to the consideration of subjects from a different aspect.

#### STANZA I.

1. Since Fohat gathered two lines of fire in a close em-

brace, forming a circle of flame to make room for the feet of the Fifth, have the demi-Gods been filling that Cosmic field with images of themselves.

2. To and fro have the first-born run, darting behind each Flaming Sword that sprang from the head of the Mighty One, while seeking for Pasture against the day of the birth of the Great Red Cow. The milk of that cow will gather and flow in rivers of Water and Wine to quench the thirst of the twice-born Lords of the Sacred Mystic Fire.

### COMMENTARIES.

From the Cosmic standpoint Fohat is first of all the directive energy of the Principle of Sound. In manifestation it is "the Word," or that expression of the Absolute which commands, and must be obeyed.

In the act of command is manifested the energy which at the same time creates the form in, and the method by, which the command is to be obeyed, *i. e.*, Motion and Vibration.

In the First Chapter of St. John appear the words: "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by Him. In Him was life and the life was the light (the intellect) of men." In other words, within the unmanifest, the Absolute, was the Fohatic energy—the potencies of the creative Word. All things were made by Fohat, when it became the manifested Word,—the power which set in motion the hitherto latent substance of itself—intellect, *per se*. By means of motion Fohatic energy first created the Akashic Universe.

By the different rates of motion, commonly called vibration, subsequently set up in the Akasha, were re-created first the Etheric Universe; secondly the Astral, and thirdly the Material Universe.

The First Stanza refers to a period at the close of a great Pralaya when the energy of Fohat set into action the then quiescent forces of Electricity and Magnetism—two poles or lines of fiery lives.

"It gathered them into a close embrace," that is, it temporarily held them within definite bounds in the Etheric Universe in order that certain degrees of the Demi-Gods then awakening from their pralayaic sleep should confine their activities within the set bounds as defined by the lines of fiery lives.

One of the activities of these degrees of the Demi-Gods—cre-




ative forces—is the casting of reflections (images) of themselves upon or within the Ether,—“the great Cosmic Mirror.” These reflected images are the first privations of form, the Etheric outlines, into which all human and animal forms are subsequently built.

The “First Born,” referred to in this Stanza, that is, the first born of this particular era of manifestation, were in fact the aforementioned Demi-Gods, the first to awaken from the long pralaya sleep. In the half conscious condition, incidental upon their awakening, they ran hither and thither behind the flashes of electric fire then being directed by Fohat in establishing different rates of vibration, “while seeking for the means (pasture) for continuing their existence in their then state of being, knowing that when the Great Red Cow, (in this connection the creator of more material sustenance for the Astral Universe), should appear as a result of the activity of the lines of fire, their existence as Demi-Gods would be ended, for they must then be absorbed by, or rather incarnated within, their own reflected images, thus becoming the second born of this particular cycle.

“The milk of that Cow will gather and flow in rivers of water and wine to quench the thirst of the Twice Born Lords of the Mystic Fire.” In other words, the sustenance for the supporting of the lives of the Astral denizens—the then incarnated Demi-Gods—must be furnished by the finer or more condensed substances of the Astral atmosphere, the gaseous states of substance, which when combined in a later period would also create other forms of sustenance for the human and animal life of the physical plane.

The Mystic Fire is the Creative Fire. The Demi-Gods were Lords of that Fire in the sense that they were the First Born of that period, and so were overlords of the Second Born.

It should be noted that the Astral plane herein indicated is not the lower astral plane—the negative aspect of the intermediate plane between the Etheric and the Physical planes, which is sometimes referred to as the 8th plane; but is the positive aspect of that plane, which is often confused with the Etheric plane.

H—

NOTE—Readers must remember the seven times seven fold divisions of Matter, Force and Consciousness in studying the commentaries.

# The Temple Artisan

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## EDITORIAL MIRROR.

"Pluck the old woman from thy breast: Be  
stout in woe, be stark in weal;  
Do good for Good is good to do: Spurn  
bribe of Heaven and threat of Hell.

"To seek the True, to glad the heart, such is  
of life the Higher Law,  
Whose difference is the Man's degree, the  
Man of gold, the Man of Straw."

—From *The Kasidah*.



The true human entity as a race is not born as yet. It is in the embryo stage, in process of gestation in the womb of time. Hence the puerile quarrels of nations akin to the back-alley strife of children over tops and marbles.



Note the total incapacity of the Mexican people to coördinate themselves with any moral progressive order of self government. When a real progressive entity like Madero is borne on the national wave of life he is forthwith slain by treachery and greed.



Note the Balkan allies who unitedly beat to pieces the common Turkish foe and then at once begin to pummel one another over the spoils, showing that there was no real principle that they fought for—but only the selfish desire for possession.



Our real life comes from within—from the Spirit and we are only strong and true when we have correlated with the fundamental moral laws of the Spirit, for it is on those laws that the



Universe of life, soul and body, is built and by those laws conserved. Without the inflow daily of the spiritual life, our true daily Bread—we are as nothing.



Fifteen years ago the Master Hilarion said: "Modern methods of education are all wrong, and there can be no great advance intellectually or spiritually in the case of the masses of the people until there is a radical change. Collective work must give way to individual work. Each incoming soul is a new problem which must be solved by its individual divisor." Today, the writers of progressive magazines, books and newspapers are sadly coming to the conclusion that they must renounce old theories and are verifying the Master's words.

W. H. D.

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## CHILDREN'S DEPARTMENT

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### *Temple Builders—No. 104*

#### ASPIRATION.

##### PART I.

Have you ever known what it was to be hungry, to have fasted, not to have had anything to eat for a long time?

And have you known what it meant to eat, to be satisfied, and to be grateful to father or mother, maybe, for food after having gone without until you were very hungry?

That hunger, if it had been hunger of the heart instead of the body, and that gratitude if it had been gratitude of the soul for some spiritual gift received from the Heavenly Father-Mother would have been close to what we mean by aspiration.

Aspiration is true worship; and true worship is spiritual hunger, the opening of the soul that the love of the Infinite may flow in. The hunger is there, for something higher, something holier, something lovelier than we have; there is a going out of love to make room for more love in return, until we forget ourselves altogether in sincere gratitude and worship.

Aspiration is the highest of all things we know. It is the joy of giving instead of taking. It is something that can not really be described; one who has not felt its power could never receive an impression of it from one who had. It is simply the pouring out

of one's own soul in love and worship, neither desiring or expecting anything in return.

The very joy of giving is all one feels at such times.

There is in nearly every one a feeling of looking for something in return. This comes from hunger of the soul through mistakes we have made. It is like an empty space in a room. Some part of us has no love within because of some sin that has cast love out, and there is a longing for something, we scarcely know what.

Some long to be filled with the Christ. Others wish for one thing more than another. Reaching out and begging for any one thing is apt to hinder the real thing from coming to us.

As has been said before, it is in giving that the good consists, and it is through giving that the answer is always received.

Jesus taught the lesson of Aspiration in the story of the loaves and fishes. He had compassion upon the multitude, because they had continued with Him, now, three days, and had had nothing to eat; and He would not send them away fasting lest they faint on the way.

Jesus was the Master, the Heart to whom the multitude were looking for help. The multitude were all the disturbing parts of us that are continually wanting something they do not have.

They had been with Jesus now three days. They had sacrificed, gone without food, that they might learn of the Master, and Jesus called his disciples, his soul-helpers unto him, that he might feed the restless, helpless multitude with peace, strength, love, truth and power, for if he did not they would go away fasting and fainting.

The disciples said unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

The disciples, the helpers, did not know Jesus, the Heart, knew. The disciples thought there was no way to get food because they were up on a high mountain where there were no stores and everything seemed like a wilderness.

But the food that the multitude wanted was poise, courage, faith, patience, hope, charity; and this food could be found in the wilderness even better than in the city or in the rich country lands.

*(To be Continued)*

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## OCCULTISM FOR BEGINNERS.

### SECOND SERIES, No. V.

In studying the occultism of Symbolism, it should ever be



borne in mind that every symbol is capable of at least seven interpretations. It is only when the intuition catches the *secondary symbol* or light on any primary symbol, that one can be sure of the correct meaning of the symbol. Until the power to intuitively interpret symbols is gained little advance in real occultism is possible. The understanding of certain fundamentals in symbolism will help the student to arrive at the power of interpretation. As the wonderful symbolic messages in Revelations are so generally familiar they will serve to illustrate better than any other symbols available.

In the Second and Third Chapters, certain messages are conveyed to the Seven Churches. We will not enter into this in detail. In general, however, the Seven Churches stand for the seven great Occult Principles or Departments of human life, or Seven Doorways opening from human life into the Spiritual life. A great message with a corresponding forces is sent by the Angel—a great Master, into each portal of communication with its particular grade of evolving human substance and energy. Much more could be particularized here, but this will suffice for illustration as the next Chapter the Fourth is better adapted for the purpose of this lesson. This chapter describes a wonderful vision of a cosmical nature. The one who sat on the Throne which is a symbol for a State of Consciousness, was the Synthetic White Light, the One—the Christos. This White Light of consciousness, however, was broken into its component colors and John saw the *rainbow-effect* like unto an Emerald. The green was dominant as it is with the earth, the earth being in its Kama Manasic—green—evolution. The Kama Manas is the lower mind and when that is fully evolved and its forces transmuted, the Higher mentality will dominate. Around the Throne were seated Twenty-Four Elders or Masters. These correspond to the Twelve great Celestial and the Twelve great terrestrial cosmical forces, or the Twelve signs of the Zodiac divided into its positive and negative aspects. The One on the Throne is the Central Sun—the Nucleus in the Cosmical Cell. The crowns of Gold on the Elders' heads symbolize their individual strength or *power of life*, material and spiritual.

Forces and sounds issue from the Throne, the Centre of Master consciousness for the planet or the universe, because it is the dynamic creative centre that keeps the universe in manifestations. It is the Word issuing forth and the Word is translated

into form and forces and keeps the Great Wheel of life ever revolving. The Sea of Glass is the symbol of everlasting ETERNAL and CHANGELESS TRUTH. Why? THE SEA OF GLASS is like a Crystal. It is fixed immovable and transparent. A Sea of *Water* is ever changing and mobile—symbol of the reverse of the Sea of Glass. The Sea of Water is of the earth impermanent, but the Sea of Glass is of the Spirit, PERMANENT and CHANGELESS forever and ever, and reflecting or transmitting the same eternal truth.

The four beasts about the Throne stand for the four planes of the lower nature—the Quaternary. It is the animal elemental self completely dominated, however, by the Higher Self, the One on the Throne. These beasts are full of eyes before and behind, showing they are all seeing, knowing the past and the future—are not blinded or their eyes not holden in any way. Each has six wings indicating *six powers*—a power for each plane of being, that is, they can rise into the higher consciousness of each plane by the wing power. The wings indicate that the lower or elemental self has won this power by passing through the six lower planes and now stand guardians of the Throne, perfect vehicles through which the Higher Self may manifest.

The Throne is the Synthetic Deific Centre of life and consciousness. The immediate grouping around the Throne is symbolic of the first differentiation of that Deific consciousness into color, form, sound and qualities. Here we have the One, the Three in the One, the Four, the Seven, the Twelve, the Twenty-Four, the sum of which two and four give us the Six, the synthesis of which again is the Seven or One Synthetic Lord on the Throne of Life.

W. H. D.

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## SOCIAL SCIENCE.

### LAW.

After all it would seem that there is a good deal on the side of the philosophic anarchist.

The recent session of the California legislature considered and handled thirteen hundred laws. In Heaven's name what are they all about? Besides California, we find all the other states using the people's money in a like fashion, and stuffing their citizens with an orgy of laws. Once more, we find that Congress is at the same business at our expense, seven thousand dollars a year per con-



gressman and federal expenses running into billions. Our courts have never been anything but a josh, and that would not matter but that they are so expensive a one, and the josh in some cities, notably of course Chicago, is three years behind in its work! Imagine a storekeeper three years behind in his accounts or a farmer three years behind in his milking!

So we have a clamor for more justice courts to catch up with the business of throwing persons not approved of by the police into jail at our expense. All of which means more lawyers, more law schools, more elections, more laws, everything all over again.

And to hit us again in the same place they are now calling for more police. San Francisco, enormously over-policed even for American cities, which are the most over-policed cities on earth, wants two hundred and fifty *more* soldiers added to her local standing army. Fancy the turnips that two hundred and fifty strong men can hoe, or the potatoes they might be raising. But how earthly many burglars *are* there in San Francisco? Is every one in San Francisco a burglar? If not, who are all these new warriors at our expense going to fight? If every one in San Francisco were a burglar it wouldn't need any more men to hold them down, surely.

As the philosophic anarchist would ask, could we be any worse off without all this? Is there *any* change at all produced by this ferment of reform and punishment? In England they used to hang for sheep-stealing. Sheep-stealing went on. They flogged men to death at sea for mutiny, and mutinies lasted as long as the floggings and when the whip stopped so did mutiny. Thousands of men have been hanged for murder and still the front pages every morning are never short of a few. We have had fifty years of drink reform and more per capita drinking than ever. Now the "white slave" reform is the great subject of drawing room conversation. England and America are going to flog the macquerean. Will there be any fewer prostitutes five years from now? Every one knows there will be just as many or more.

And so the philosophic anarchist asks if it would be any worse if we left things to natural law. Would we have any more murders, any more burglaries, any more slums, any more brothels? Is it not possible that there may be a higher law which, if we discharged our police, judges, and jailers, would bring out the revenge and punishment which resides in every wrong act of its own accord? Would not the Unseen in each murderer be of itself

a gallows? Would not the God who counts the fall of the sparrow also count the fall of the young girl, and as He is the spiritual principle of the girl and her seducer and her purchaser, would He not, resident in the man, punish him, and would He not, resident in the girl, compensate her if a wrong had been done? Or, once more *could* an injustice *be* done. If any injustice could ever be done by any one at any time that was not immediately readjusted by the great Law then God himself must be unjust.

Well what wots it words! The great experiment will not be tried—(not yet). So let us have two hundred and fifty farmers' boys from the plow, please, that we may provide for their necessities while the city crooks and the "joy" girls come across for their luxuries and savings bank account.

It's a little too soon for Tolstoi.

SYDNEY HILLYARD.

### TEMPLE ACTIVITIES AND NOTICES.

The Helping Hand appeal has gone forth in the form of a letter this year instead of the usual printed form. Members are urged to get into closer touch with the Centre for mutual good. Keep the Temple currents of fraternal love and brotherhood warmly sympathetic, in other words.

\* \* \* \*

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison.

\* \* \* \*

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

\* \* \* \*

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.



## ORDER OF THE 36.

Members of one year's standing are hereby notified they are eligible to membership in the Order of the 36. This Order is the first step of the interior path of The Great White Lodge. Applications should be made to the Guardian-in-Chief, Mrs. F. A. LaDue, Halcyon, Cal.

\* \* \* \*

## THE MABEL COLLINS BOOK PLATES.

The beautiful plates for insertion in books designed for the benefit of Mabel Collins, the writer of *Light on the Path*, may be purchased of John W. Lovel, No. 3, W. 29th St., New York City, at \$1.50 per dozen, or 4 for 25 cents. We understand this gifted writer is in much need.

TEMPLE SCRIBE.

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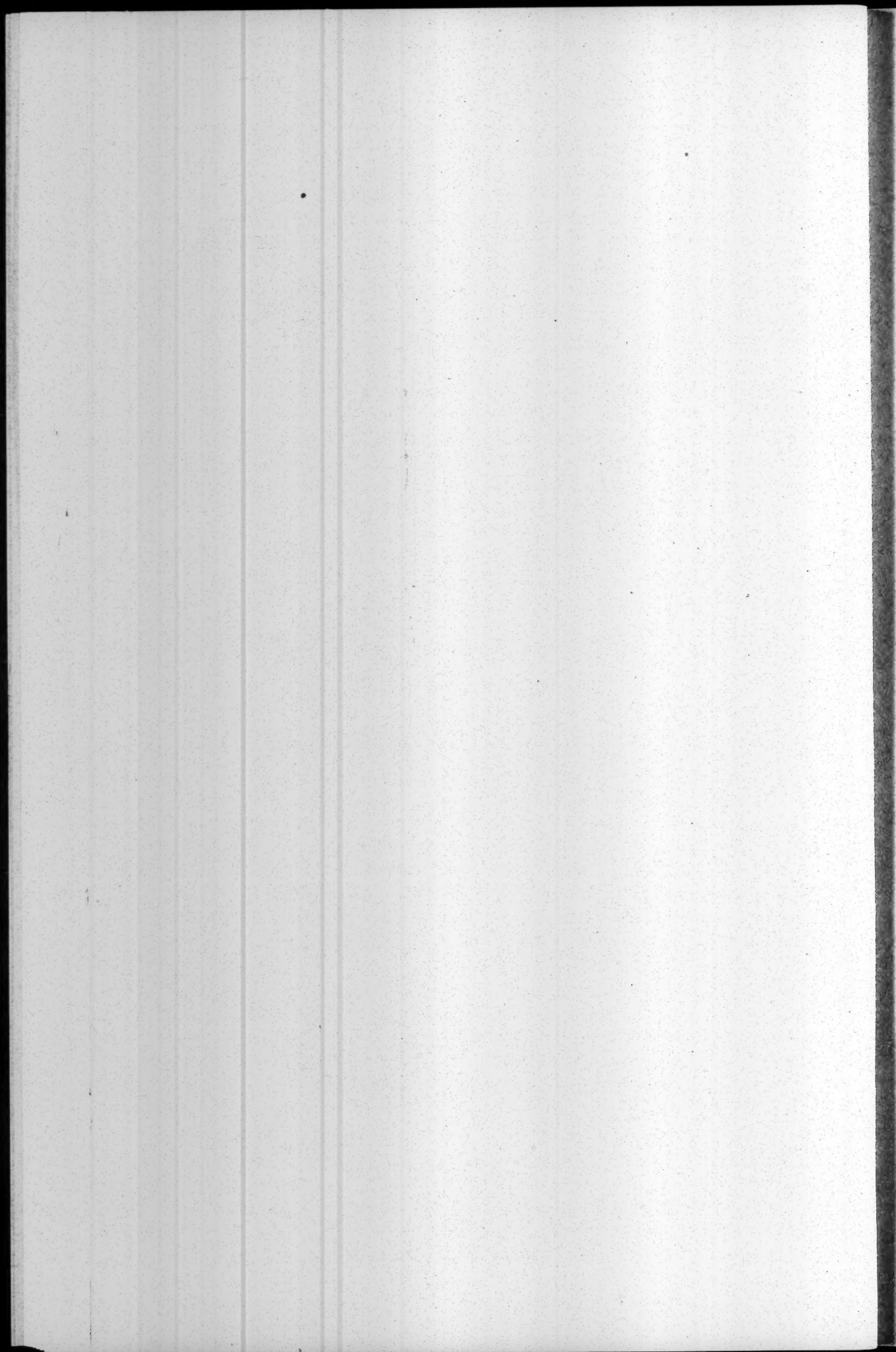
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